

being struck, without any human philosophy to account for it, three thousand were pricked in their hearts, and said, "What shall we do?" and were taken captive for God. What is all this but the Captain of the Lord's host going before the missionary band, and repeating the miracle of Jericho? Walls fall at once that might have stood for a thousand years but for His presence. All human calculation is disappointed when the Captain of the Lord's host appears on the scene.

The promise of the Holy Ghost is one of special grace from above on teachers and preachers; and then also on those that hear the Word; as, in the house of Cornelius, it becomes converting grace to the hearers as it has been anointing grace to those that speak.

Look at this territory of promise. Suppose that the Church should pass all that has been attained, overleap all barriers, disregard the measure of past human attainment, and simply march over the length and breadth of these promises, claim the presence of the Captain of the Lord's host, claim His intervention, the fulfilment of His word, "Lo, I am with you alway, even unto the end of the age," claim the prostration of barriers that no man could prostrate without the power of His presence and influence! Suppose that the Christian Church should get down on her face before God to-day, and pray the Captain of the Lord's host to remove the obstacles that prevent our going into Thibet, that has stood there on her heights, walled about by her mountains, and thus far defied even the Moravians to obtain access to the shrine of the grand Lama worship,—what might we not see in the year 1891, if we believed that this Jericho that could not be taken by the power of man could be taken by the simple fiat of the Captain of the Lord's host!

And suppose that there was this believing appropriation of the Promised Spirit in anointing power on teachers and preachers, and in converting power on audiences that hear the Word in the communities in the midst of which these men are laboring, what new things we might see! It is very noticeable that Peter did not say, on the Day of Pentecost, that *this was the fulfilment* of what had been spoken by the prophet Joel. The more minutely we study the Scriptures the more we shall believe in the inspiration of the very words of Holy Scripture. There is no mistaking the words Peter uses here. He does not say, "This is the fulfilment of what Joel said." He simply says, "This is *that which was spoken* by the prophet Joel. This is not spirituous intoxication, but spiritual exhilaration. It is not new wine, but it is the new wine of the kingdom, even as Joel foretold." This was a *foretaste*; the *fulfilment* of Joel's word is *yet to come*. There is to be a greater Pentecost, to which that was only like the first few drops that indicate the mighty rain that is to come down on the mown grass and refresh the earth; and we ought to pray to-day for, and claim from God, a Pentecost so much greater than the first Pentecost, that it should at last begin to fill up *to the full* the language that Joel uses in that remarkable prophecy.